The Destruction of Sodom.

The warning was spoken; the righteous had gone;
And the proud ones of Sodom were feasting alone;
All gay was the banquet, the revel was long,
With the pouring of wine and the breathing of song.
'Twas an evening of beauty; the air was perfume.
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.
And beautiful maidens moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of bird in some tropical tree;
Where the shrines of foul idols were lighted on high,
And wantonness templed the lust of the eye.
'Midst rites of obsceneness, strange, loathsome, abhorred,
The blasphemer scoffed at the name of the Lord.
Hark! the growl of the thunder, the quaking of earth!
Woe, woe to the worship, and woe to the mirth!
The black sky has opened—there is flame in the air—
The red arm of vengeance is lifted and bare!
Then the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons, to blast and devour!
Down, down on the fallen the red ruin rained,
And the reveler sank with his wine-cup undrained;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.
The last throb of anguish was fearfully given;
The last eye glared forth in its madness on Heaven!
The last groan of horror rose widely and vain,
And death brooded over the Pride of the plain.

—JOHN G. WHITTIER.

Dedication.

Another Brethren church house, complete in all the necessary requirements for convenience and comfort, can be found in the beautiful and highly agricultural community of Blanco, Armstrong Co., Pa. It does one good to be thrown among a people so highly cultivated and progressive in Christian duty as the members and friends of the church in Indiana and Armstrong counties.

According to promise made to Bro. John Wampler, the pastor in charge, I was at the town of Indiana on Friday, the 28th, of Oct., where I was met by my esteemed Bro. White, and taken to the Cowanshannoc church in time for service the same evening. After meeting many of my brethren, sisters and friends in that locality, I was taken, on the following Sabbath morning to Blanco, near where the new house stands. It was built at a cost of about $900, and being in the latest style of church house, and makes a neat and pleasing appearance.

The dedicatorial service were opened by singing "All hail the power of Jesus name," then reading and prayer. After this an effort was made to lift the remainder of debt, $250. This we failed in securing entirely, and our beloved and worthy brother John B. Wampler and sister Beer promptly assumed it, and the services were continued by singing, preaching and prayer. The congregation was very large, being estimated as high as 500 people. Good order prevailed all through the service.

In the evening we came together to enjoy the Lord's Supper, but there being so many more in attendance than the house would comfortably hold, some noise, to the annoyance of the many well behaved and orderly people present, prevailed. This being the first Lord's Supper held in the community since 54 years ago, when one was held in a large barn, and conducted by our long since departed Bro. Jacob Mack and others, it was viewed with great interest by the many spectators present.

On Monday evening we talked on the subject of feet-washing to a large and orderly congregation, and on Tuesday evening we used the Lord's Supper as our subject, to which we had the attention of the people. On Wednesday and Thursday evenings we had very good sized congregations, and the best of order during services. On Friday morning we had the satisfaction of baptizing one young man, and we now have a brother Thomas Shirey. The good Lord bless him!

On Friday evening we were in the Glade Run church, having enjoyed the company of Bro Wampler on the journey. Here we were shown many a mark on the door, for which some body will be sorry in the Judgment. Here we tried to talk Friday and Saturday evenings, enjoying a very pleasant feast on the latter evening, with about 30 members at the tables, and the best of order; when we were moved again, this time to Brush Valley church, where we had no meetings, Sabbath morning and evening. On Monday we started for home, rejoicing, not that we were away from them and not that we had done a great work, but that we had been so kindly treated, and had found so many live, energetic and progressive Christian members in Eld. John B. Wampler's charge. They have had a great amount of trouble with the "dog in the manger," but their zeal for the cause and the Lord's grace in their hearts make them equal for their trials. God bless you brethren and sisters!

A. J. STERLING.

Masontown, Pa.

Young People's Societies of Christian Endeavor.

TO THE YOUNG PEOPLE OF SOUTH BEND.

DEAR FRIENDS: Through the kindness of the Tribune I am permitted to speak to you on a very interesting subject—that of the society of Christian Endeavor. I believe there are some who know nothing about this organization and would be interested to learn of its character. The first one bearing this name, Young People's Society of Christian Endeavor, was organized six years ago by Rev. F. E. Clark, formerly pastor of Philips church, Boston, now president of the United society. His object was to lead the young people to Christ and into his church; to establish them firmly in the faith and to set them to work for their Savior. The number of these societies has grown from that one to 2,314 with a membership of 140,000, there being societies in every state and territory but three, also in Canada and other countries. Think of one hundred and forty thousand young people pledged to live and work for Christ! The main feature in the constitution is the prayer meeting pledge. The whole workings of the society center in the prayer meeting, which is held every week, and this is the pledge that every Christian who joins the society is expected to keep: To attend the prayer meetings regularly and to take some part, however slight, in every meeting, unless prevented by some urgent necessity. These are active members, of which the various committees are composed. The associate members pledge themselves to attend the prayer meetings but are not expected to take part in the meeting. The committee work is very important of which I would like to speak had I the space. Suffice it to say every one finds work to do here, have they willing hearts to do it.

There are three of these societies in our city, and I wish that every church might have one—the First Presbyterian church, Second Presbyterian on the east side and the First Baptist. Each society holds its prayer meeting before service Sunday evening. Every member is striving daily to live for Christ and bring others to know him. "Whom to know aright is life eternal." "Our field is the world," and we desire the help of all who love the Lord to aid us in gathering in the harvest for the blessed Master.

CHRISTIAN ENDEAVOR.

South Bend Tribune.

"Young People's Society of Christian Endeavor" is the name. Y. P. S. C. E. are the initials of this last and in my opinion greatest arm of Christian warfare next to the church, or rather within the church. It is a practical solution, of, how shall we make the young muscle and brains of the church the most effective in the upbuilding of Zion. It is a society composed of and controlled by young people of both sexes. It is founded upon the pledge of working for Jesus, its tendency is to draw the young people of the different denominations together upon one grand platform of endeavoring to do the will of God. Presenting a solid front of young hearts and hands against the ever increasing evils of society. It is the gathering of the devotional enthusiasm of youth's first hours in the Lord's vineyard: when it is worth the experience of a life time to be properly directed. It is a society governed by a constitution and by-laws, with only one paid officer an, evangelist, George M. Ward, No. 50 Bronsfield St., Boston Mass—who will come to you and organize or send instructions, that you may be able to organize within yourselves. This with the enclosed from the South Bend Tribune is, with the exception of its workings here "what I know of the" Y. P. S. C. E., and I earnestly hope the young people of our congregations may enter the field along with the other denominations engaged in the great work for the enlisting of young hearts in that cause so dear to us. Upon whose success depends the salvation of the world.

E. M. SIGERFOOSE.

South Bend, Ind.

Covetousness.

Take heed, and beware of covetousness. (Luke 11:15.)

He that is greedy of gain troubleth his own house. (Proverbs 15: 27.)

There is a way which seemeth right unto a man; but the end thereof are the ways of death. (Proverbs 14: 12.)

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. * * * For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (1 Timothy 6: 9, 10.)

Let your conversation be without covetousness; and be ye content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Hebrews 13: 5.)

I have learned, in whatsoever state I am, therewith to be content. (Philippians 4: 11.)

Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. (1 Timothy 6: 6, 7.)

Church-Ventilation.

The *Moravian* has come to the good authority on the subjects of "Sextons" and "Ventilation." Its periodical utterances on these subjects are always pertinent and timely. Here is what that journal has to say on "Ventilation" in a late number:

Now we enter upon the season of the year when the sexton of each church possesses a mighty power for evil at least, if not for good. No sermon can profit as it is otherwise calculated to profit which reaches its recipients through a medium of air polluted with coal-gas or having all its vitality used up by human lungs and gas-jets. Let church-officers see to it that proper ventilation is secured, and then there is some hope that the thoughts of the speakers will reach the minds of the hearers fresh and crisp as they came from his own. And the degree of temperature must also be neither too high nor too low. In short, the conditions of existence for the body while in the sanctuary must be such that it may offer no impediment to the workings of the higher self housed within.

A Household of Faith.

Henry Venn after a visit to the home of the godly Fletcher of Madeley, writes to a friend concerning him and his wife thus:

"M. Fletcher, a genius and a man of fire-all on the stretch to do good—to lose not a day, not an hour—is married to a lady worthy of him-Miss Bosanquet, lady with whom I was acquainted twenty-nine years ago. She was then sixteen, and bred in all the pride of life, her father being one of the chief merchants of London. By the grace of God she at that time renounced the world from her heart, and gave herself up to the Lord. Since then she has bred up seventy-four destitute young girles for service, and seen them placed out to her satisfaction; and instead of dressing, visiting, and conforming to all the vain and expensive costumes of the world, she has been wholly employed in doing good. I left this happy house--as Cecil, secretary to Queen Elizabeth left Bernard Gilpins--saying, 'There dwells as much happiness as can be known on earth.'"

Said a worldy man when referring to a visit to the house of a godly Scotchman: "I never was so near heaven, and probably never shall be again, as when I spent a day in the house of Ebenezer Brown." Happy are such homes, where the Lord is the head of the family, and all the household are his sons, his daughters, his friends.—Ex.